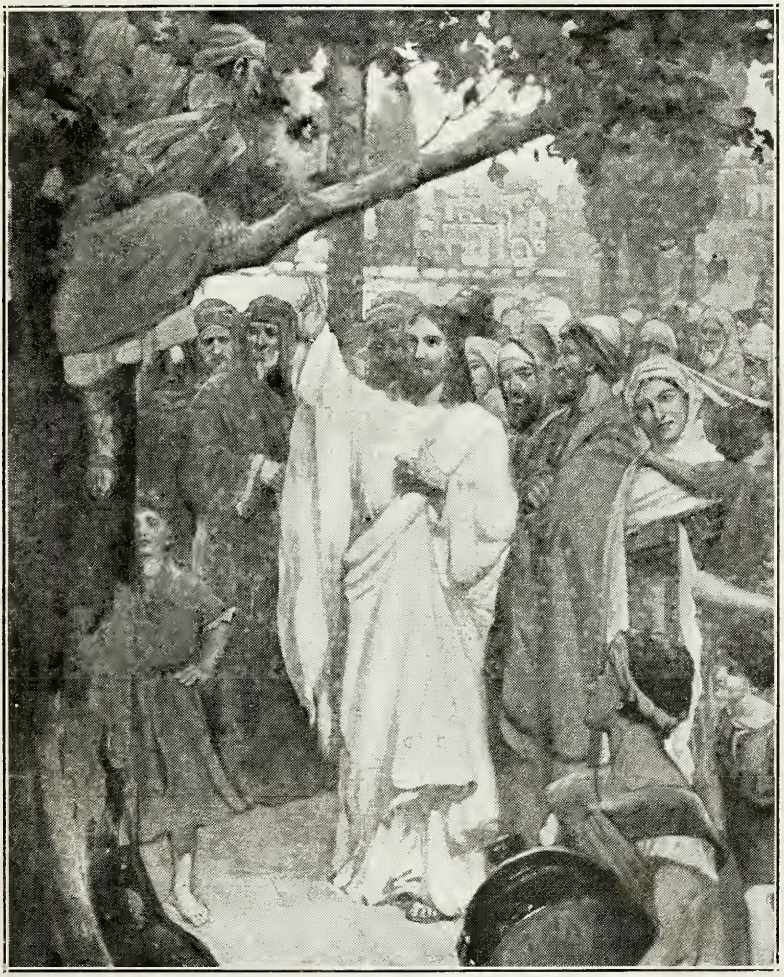
September 12
1940

Millennial Star



Zacchæus and the Saviour

Vol. 102, No. 37 Thursday, September 12, 1940

POETRY

THINGS THAT NEVER DIE

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulses to wordless prayer,
The dreams of love and truth;
The longings after something lost,
The spirit's yearning cry,
The strivings after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need,
A kindly word in grief's dark hour
That proves a friend indeed;
The plea for mercy softly breathed,
When justice threatens high
The sorrow of a contrite heart—
These things shall never die.

The memory of a clasping hand,
The pressure of a kiss,
And all the trifles, sweet and frail,
That make up love's first bliss;
If with a firm, unchanging faith,
And holy trust and high,
Those hands have clasped, those lips have met—
These things shall never die.

The cruel and the bitter word,
That wounded as it fell;
The chilling want of sympathy
We feel, but never tell;
The hard repulse that chills the heart,
Whose hopes were bounding high,
In an unfading record kept—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm, and just, and true;
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee—
These things shall never die.

—Charles Dickens.

THOUGHT FOR THE WEEK:

If people do not know much, do not laugh at them, for every one of them knows something that you do not.
—Gypsy Proverb.

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Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark 11: 24.

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THIS WEEK'S COVER

"And behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich.

"And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

"And he run before, and climbed up into a sycamore tree to see him;

"And when Jesus came to the place he . . . said unto him, make haste and come down; for today I must abide at thy house.

"And . . . they all murmured, saying, That he was gone to be a guest with a man that is a sinner."—Luke 19: 2-7.

(See page 653.)

Witnesses For Christ

By Elder Samuel O. Bennion
Of the First Council of Seventy

Samuel O. Bennion

THE Lord has declared that in the mouths of witnesses shall all things be established. This has been a rule of the Gospel in all ages. It was so in the days of Moses and Aaron, it was so in the days of the Master, and it is equally so today.

In the Meridian of Time the Apostles of the Lord became eye witnesses to the works of the Master. They accompanied Him throughout His ministry, saw His acts of kindness, and heard Him teach the multitudes which followed Him. Some of His disciples were with Him at the time of His transfiguration, and in His final suffering. They saw Him betrayed by Judas, and later crucified. They were witnesses of His burial in the tomb of Joseph of Arimathea, and finally they were eye witnesses of His resurrection. They saw Him after He came forth from the tomb, and heard His voice. Some felt Him, so that they knew He was not merely a spirit. They saw Him eat, and at last beheld Him ascend to His Father in heaven. They were in every sense of the word, witnesses of the Lord. By their experience they could testify to the world concerning Him.

When the time came for the appointment of one to succeed Judas, who betrayed the Lord, Peter stood up in the midst of the disciples and said:

> Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us . . . must one be ordained to be a witness with us of His resurrection.

And when they had drawn lots, the lot fell upon Matthias, "and he was numbered with the eleven Apostles."

I would have you note here that when Matthias was called to the Apostleship he was called to be a living witness of the resurrection of the Lord Jesus Christ. This was definitely the mission the Lord had in mind for His ancient Apostles, for He said to them at one time: "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

As Peter bore his testimony at one time concerning the risen Lord, he declared that Jesus would come again to the earth at the time of the restitution of all things which God hath spoken by the mouths of all His holy prophets since the world began.

MODERN WITNESSES

We are now living in the time of the restitution of all things.

The Gospel has been restored to the earth, together with the power by which its ordinances are to be administered. If all things were to be restored, then this principle of witnesses must likewise be restored, so that in our day men may receive the testimony of eye-witnesses of the Lord and His work.

We declare that this principle has been restored, and that in modern times mortal men have become eye witnesses of the Lord and His work, and that through having seen and talked with Him, these men were able to give testimony similar to that borne by Peter and Paul in ancient times.

As Moses of old talked with God face to face, as the ancient Apostles saw and talked with the Lord after His resurrection, so did Joseph Smith, the modern prophet, and some of his most intimate associates see the Lord, becoming eye-witnesses of Him and His work.

Concerning one of these experiences which occurred in Kirtland Temple, Joseph Smith and Oliver Cowdery wrote the following:

> We saw the Lord standing upon the breastwork of the pulpit, before us; and under His feet was a paved work of pure gold, in colour like amber. His eyes were as a flame of fire; the hair of His head was white like the pure snow; His countenance shone above the brightness of the sun; and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:
>
> I am the first and the last; I am He who liveth, I am He who was slain; I am your advocate with the Father.

Through other experiences, also, the leaders of our Church became witnesses of the Lord, divinely empowered to testify to all the world of the restoration of the Gospel, of the fact that God lives, and that Jesus is the Christ, the Son of God, for they saw Him and talked with Him as did the ancient Apostles.

MORE THAN ONE WITNESS NECESSARY

As it is declared, that in the mouth of two or three witnesses so shall all things be established, so witnesses were chosen for other phases of the work of God in these last days.

It is a striking thing that at no time were any of the keys of the Priesthood restored in our time when only one man was present. Always there were two. Oliver Cowdery and Joseph Smith were together when John the Baptist restored the Aaronic Priesthood. Likewise they were together when the Melchizedek Priesthood was restored. When the keys of the gathering of Israel, of the dispensation of the Gospel in the days of Abraham, and the keys held by Elijah were brought again to the earth, these two men were together to receive them, so that in compliance with this law of witnesses, there would be more than one voice to declare the truth to the world, and so that being two, one would corroborate the other and thus establish the truth of what they said.

Since the coming forth of the Book of Mormon was to form such a prominent part of the restoration plan, and since it carried in and of itself such an important message to the world, the Lord saw fit to provide it with the testimony of witnesses.

Its origin was not to be declared solely upon the word of the Prophet Joseph Smith. Eleven other men were chosen to be witnesses of that book. Each one saw the plates with his own eyes, and signed a testimony to that effect.

Three of these witnesses were shown the plates by an angel who appeared to them and displayed the engraved writings before them as a voice from heaven declared the record was true, and that the translation thereof was correct.

DAVID WHITMER'S TESTIMONY

For years I resided in a district where also lived men and women who knew David Whitmer, one of the Three Witnesses to the Book of Mormon. I have talked with some of these people concerning him and his testimony, and although they were not members of the Church, they united in saying that David Whitmer remained faithful to his testimony to the very end.

At one time it was reported that he had denied this testimony, but when he heard of it, he published a new declaration concerning the Book of Mormon. In this new pronouncement, he affirmed positively the truth of his original testimony, saying that he had seen the angel, that he had seen the original plates from which the Book of Mormon was translated, and that his testimony as published in the Book of Mormon was true. At this time he was not a member of the Church, having been excommunicated previously.

Oliver Cowdery and Martin Harris, the others who signed the testimony of the Three Witnesses, likewise remained true and faithful to their testimony concerning this book. They always affirmed, wherever they were, that they had signed their names as the Book of Mormon bears evidence.

TESTIMONY COMES THROUGH THE POWER OF THE HOLY GHOST

As the early leaders of the Church were witnesses of the restored Gospel, so we today witness that we too know of the truth of these things. Latter-day Saints throughout the world also testify that they know the restored Gospel of Christ is true. By the power of the Holy Ghost, the Lord has borne witness to their spirits that Mormonism is divine, and by the same power do we here today reaffirm our own faith in this work.

We say to all men who wish to know whether these things are true to ask of God, who giveth to all men liberally, and, in the language of the Prophet Moroni, if we shall ask in faith, nothing doubting, believing in the Lord, He shall manifest the truth of it by the power of the Holy Ghost, and this is the way that all men may know the Gospel of Jesus Christ; that is, by the testimony of this great witness, the power of the Holy Ghost.

The true greatness of His power shall be made manifest and all who do it and keep the commandments of God shall, in the language of the great Nephite Prophet, be saved in the everlasting Kingdom of the Lamb of God.

★

Your Personality

"THE highest achievement of civilisation," said General Smuts, "is personality." And the symbol of perfect personality is Christ. "His body was whole," Gibran says, "and every part loved every other part." A unity of being He presented to the world, a completeness that was power. Most of us are fragmentary, physically as well as mentally. We need a uniting idea. Christ's idea was that the body was a temple. Holding to this thought, one demands of himself reverence for his own body and for all personalities. The dancer uses her body as a medium through which the spirit of beauty flows to the audience. Rachmaninoff plays the piano with such unity that the music streams from him instead of from his instrument. Stokowsky unites the dream of many souls into one magnificent dream by the force of his personality. And the poet, feeling his heart the centre of his being, lets his hope radiate from him in melody and words; making his very body radiant.

But what of us who are not great? Mary Austin says we are all possible geniuses, but only a few are willing to unite their energies and focus their interest on its achievement. Perhaps we don't even care to be exceptional. There is a feeling among many that healthy normality is the good life. But even then the being can be united by an idea.

Business men have slogans for that purpose—to unite their attention for specific and distinctive achievement. The men and women we associate with every day who seem to know where they are going have a thought that holds their days together and therefore tends to integrate them. Some of them have only one word—"Courage," "Persistence." "Joy!" A philosophy of life made concrete.

The science of personality is self organization. But we must organize ourselves around a centre. There is a physical centre—the heart. There is a mental centre—an idea. There is a higher centre—spirituality.

From our centre of being all life radiates as the blood flows. The person who holds this thought bows not from his neck but from his heart. His gestures are not from elbows but outward from his centre self. His arms don't dangle, they belong. His legs are not stilts, they are his foundation. He never wonders what is high adventure. He is secure for he has what Lloyd Douglas calls "Self-adequacy." He feels with Aristotle that "everything in the world moves naturally to a specific fulfilment," and that, "your duty is what you yourself will do in so far as you clearly discover who you are and what your place in the world is."—CLAIRE STEWART BOYER.

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XXVIII.

"IN THE SEASON THEREOF" (continued)

VITAMIN A. This is sometimes called the anti-infective vitamin, for it contributes to the health of the entire mucous membrane, lining all body cavities—such as the eye, nose, sinus, mastoid antrum, middle ear, throat, lungs, alimentary canal, gall bladder, kidneys, and all other internal parts of the body. When a sufficient quantity of vitamin A is taken in the food the power of this membrane to withstand the onslaught of the myriad harmful bacteria which are everywhere present is increased and one is said to possess a high resistance to disease. In the absence or shortage of vitamin A, disease germs may more easily gain a foothold in some part of this lining surface and there do their deadly work.

One of the first evidences of the lack of this vitamin in the young is the stunted body due to loss of full power of growth, together with an increased susceptibility to colds and other infections. Under a definite shortage of vitamin A, any susceptible organ of the body, especially the lungs and eyes, may prove the "weak spot" and furnish the breeding ground for harmful bacteria. A prolonged shortage will cause the eyes to become inflamed, resulting in the disease, xerophthalmia, and if not checked, actual blindness may ensue. One is also susceptible to pneumonia and other lung disorders where there is a lack of vitamin A. While a shortage of this vitamin is most serious for the young, whose bodies are in the process of growth, yet the adult is also in danger from its lack.

The precursor of vitamin A is carotene, which is widely distributed especially in yellow and green plants. From this the animal makes vitamin A, which is stored in its own fats and liver. Vitamin A is soluble in fat, and was at first called "fat-soluble A."

The best sources, therefore, are fish liver oils, fresh butter or cream, egg fat, egg yolk (where cows and chickens have been fed on green food), kidney, the yellow fats of animals, and the green and yellow vegetables and fruits. However, spinach has been found to contain three times as much vitamin A as butter; while escarole, kale and parsley contain even more than spinach. Other "greens" such as turnip and beet tops, chard and dandelion greens, are quite as good as spinach. These vegetables, as well as broccoli, carrots, rutabagas, sweet potatoes, tomatoes, cress, and raw cabbage, are greatly needed in the diet, because of their vitamin A and mineral content. Apricots are especially good. It is easy to remember that yellow animal fats, yellow fruits and yellow and green vegetables are generally good sources of vitamin A. The vegetable

fats, olive, almond, cottonseed oils, and vegetable margarine are deficient in vitamin A. Animal margarine may contain it, but if margarine is eaten it should be guaranteed to contain an adequate amount of vitamin A.

When any fat is allowed to become rancid, the vitamin is destroyed.

If foods containing this vitamin are heated in the presence of air, or with soda, vitamin A is destroyed; in the absence of air it is injured less, unless heated too long or under pressure, as in the pressure cooker.

An excess of this vitamin need not be feared, for it may be stored in the body for future use—witness the fish-livers which contain vitamin A, obtained by the fish from the eating of green marine plants. One nutrition authority has estimated that thirty times more of this vitamin than is generally taken would add greatly to general human health and resistance to disease. Especially is this true for children.

Vitamin B, or B1. Vitamin B, and also vitamins C and G are soluble in water and are therefore spoken of occasionally as "water-soluble vitamins." Vitamin B seems to have the power of keeping the nerves of the body normal so that they may function properly. Since it is necessary for the promotion of nerve health, it tends to prevent nerve diseases and is therefore often called the anti-neuritic vitamin.

The chief functions of vitamin B in the diet are to stimulate the appetite, to improve the assimilation of food by strengthening the nerves, to build muscle tone throughout the entire alimentary tract, to strengthen the heart and improve the circulation, and to increase resistance to nervous diseases. It is also active in stimulating the metabolism of carbohydrates, for where vitamin B is lacking, sugar tolerance is lowered and glucose and lactic acid in the tissues are increased. One of its important functions is to aid normal reproduction and to increase the power of mothers to nurse their young. Its close relationship to the nutritional welfare of the child before and after birth makes it essential in the mother's food during pregnancy and the period of lactation. One reason why young mothers today are unable to nurse their babies as did their grandmothers is probably because of the shortage of this vitamin in the refined foods of the day.

Clearly, vitamin B is a substance of tremendous value in the preservation of human health. Indeed it is impossible to overestimate the need of diets containing an ample supply of vitamin B.

Countless experiments on animals, and experience with human beings, prove that a deficiency of vitamin B in the food causes some of the most serious and common ills with which modern man is afflicted. Its definite and prolonged shortage causes the dread disease beri-beri, which is so common in the Orient and wherever people live on white refined foods. Its complete absence causes paralysis and in a short time death ensues.

(To be continued)

THURSDAY, SEPTEMBER 12, 1940

EDITORIAL

The Word

> When men have realized that time has upset many fighting faiths, they may come to believe even more than they believe the very foundation of their own conduct that the ultimate good desired is better reached by the free trade in ideas—that the test of truth is the power of the thought to get itself accepted in the competition of the market. . . . We should be eternally vigilant against attempts to check the expression of opinions that we loathe and believe to be fraught with death unless they so imminently threaten immediate interference with the lawful and pressing purposes of the law that an immediate check is required. . . .
>
> —Justice O. W. Holmes.

WRITERS of fiction found ample material for books at the close of the last century. Some of these are tainted with sensationalism, others sympathetic and epical. In recent years the Church Security Programme has provided material for many academic publications. For more than one hundred years the origin, persecution, migration and growth of the Mormon Church has been a constant fountain of material for historians, biographers, politicians, narrators, and crusaders with which they have exercised their constitutional right to freedom of the press. In a large scope their works have done much, throughout past years, to present the message of the Gospel. Many times it is necessary to entirely change the impression left by certain of these books, but in every case such reading leaves a desire to know more—to ascertain the truth—about the Church.

One of the latest books to use Mormonism as source material and now being published in condensed form in "Reader's Digest," is Vardis Fisher's fictional work, "Children of God." This book has given rise to many queries by outsiders as to the authenticity of incidents and implications given in the text. President Levi Edgar Young has written the following in comment to questions received concerning the book:

"In reviewing Mr. Fisher's book before a group of ladies of the Calvinistic Congregational Church a few days ago, many of them expressed the view that the book had opened up a subject little understood by the American people and that the epochal development of 'Mormonism' in the first half of the

nineteenth century could only be understood as one came to know the power behind it.

"The founder of 'Mormonism,' the Prophet Joseph Smith, and his successors, has in mind a return to the fountain of the Christian faith, and this could only come about by a new revelation from God, for knowledge of God rests upon revelation. In the entire history of the Mormons, God has manifested Himself in their religion and in their activities. His revelations have come by word and by divine manifestations. For this reason, the Mormon leaders have had a powerful incentive to make known to the world the message of the restored Gospel. Back of their humanitarian service was this spiritual life of the people who were moulded in the school of trial and adversity, but whose faith in the living God never waned. There was, in the Mormon movement, a powerful incentive to live deeply and to inspire the relighting of the lamps of the Christian faith that have gone out.

"No great book can be written about 'Mormonism' until its author writes the history of the people in terms of their institutional development. It was agriculture, the home, the Church, the state, and the public school that the Mormons established on the frontier in the first part of the nineteenth century and their history is written large in the preservation of American institutions.

"It is in the light of these finer elements that Mr. Fisher fails to see the entire Mormon movement, for it had that same basic quality that impelled the prophets of old to lead Israel into the Promised Land and to teach them the truths of revealed religion. It was with spiritually minded personalities that 'Mormonism' became instinct with life and power, and the reader of 'Children of God' feels that the author had no inward participation in what the Mormons went through for their religious beliefs.

"The Mormon prophets were uncompromising individualities, and they obeyed the will of God as they understood it. The one force that led them on was the Word, and they were the bearers and preachers of that Word. This is also the element that the author fails to grasp, for he was dealing with great minds and souls, men who were charged to go into all the world and teach the Gospel of our Lord. Their magnanimity toward all people was a result of their large hearts, cheerful dispositions, and tranquil minds. They were the sons of Zion and believed that the ideal of culture must find inspiration and nourishment in the divine ideals of Jesus, and take their place in the great redeeming purpose of the world's Saviour."

"FOR WE CAN DO NOTHING AGAINST THE TRUTH, BUT FOR THE TRUTH."—II Corinthians 13: 8.

—President Levi E. Young.

"And I Saw The Dead—

SMALL AND GREAT, STAND BEFORE GOD"

(Rev. 20: 12)

By A. L. Rogers

FROM THE IMPROVEMENT ERA

TODAY I witnessed the last rites of a good man. He was brought to his final resting place by a military escort. A bank of beautiful flowers was piled high on one side—on the other stood a line of soldiers. A metal casket held the remains which would soon be lowered into a cement box covered by a cement lid. A prayer of dedication was offered by a friend; then a military officer dressed in a striking uniform read a short military service over the grave of his departed companion. The soldiers fired twice over the body.

The whole thing was short, quiet, and beautiful. Everything was beautiful. The silent city where he dead lay was one continuous field of green. The live city below it was humming with busy life. The valley beyond lay quiet. A river ran through the centre. The low hills and snow-capped peaks completed the picture. Then I thought of the words of the poet, that run like this:

> "The boast of heraldry, the pomp of power
> And all that beauty, all that wealth e'er gave,
> Awaits alike th' inevitable hour:
> The paths of glory lead but to the grave."
> —Gray's "Elegy."

Another scene came before my eyes from one of my yesterdays. I was travelling with my friend Abe Bowman (Abraham) on a lonely trail. On the frontiers of a neighbouring state we found a dead man lying at the side of the road. He had been murdered in cold blood, shot in the back of the head while he lay asleep, by an ex-mail driver, to avenge an old grudge.

The sun and the flies had done their work The scene was almost intolerable, so much so that when we attempted to load him on our wagon, Bowman, though a heavy, strong man, nearly fainted. I said, "Come alive, Abe, we must see this thing through. We can't leave him here."

We finally got him loaded and took him to a lone mail station occupied by one man. We three dug a shallow grave, rolled him in blankets, and lowered him down the best we could—no flowers, no coffin, no service—and there he lies. Then again I thought of the words of the poet:

> "Here rests his head upon the lap of Earth
> A youth to fortune and to fame unknown."

The highway and motor car have long since left that lonely spot looking out over a wild country. But there will come a time when these two men, the high and the low, will stand before God to be judged.

Part Of A Gospel Conversation

By R. B. Summerhays

"Of course, I believe you, Mr. Jones. I am convinced that you are living a good life. It is evident that you are sincere in your religious belief, and that you are conforming your life, as nearly as you can, to the standards of it.

"But, you see, there are other elements that enter into the consideration of the question: 'What must one do to gain entrance back into the presence of God, or in other words, gain eternal life?'

"Jesus came here to set a pattern for us to emulate. That is a point that we too often overlook. Jesus said, 'Follow me.' There could not possibly be another interpretation to those words than that we should endeavour to do the things that Jesus did.

"But you will remember that one of His Apostles in referring to the works of Jesus remarked: 'I suppose that if all His works were written, the world itself could not contain the books that should be written.' From this it is evident that we do not have all the pattern that Jesus set, if we are to rely upon the Bible for our guide.

"And that is precisely the reason for the Church of Jesus Christ of Latter-day Saints. If it is true that much of the pattern that Jesus set is lacking so far as Biblical explanations are concerned, then it would be impossible to follow in the full pattern of His example, unless and until the form and fashion of that pattern were again revealed to mankind.

"That is precisely what was done. Our Heavenly Father, through the instrumentality of the Prophet Joseph Smith, again gave to the world the full pattern set by the life and mission of the Christ.

"I believe that you will agree with me that even you and I fall tremendously short of complying in full with the requirements set by our Lord as a condition for entrance back into His presence in a state of exalted life.

"The most important phase of repentance is to become consciously aware of this fact. To turn darkness out of the room, one must turn on the light. When this is done the darkness disappears. When one busies himself with doing good, evil will naturally disappear, for he cannot do good and evil at the same time; hence the Apostle admonished that we should overcome evil with good.

"Since you will agree that there is a vast difference in our actual obedience to the law of the Christ and His own, I am confident that you will also agree that there is much for all of us to do in order to become like Him. The first step in repentance then, is to realize this peculiar difference between us and the Christ and the next is to earnestly set out to follow in His footsteps, according to the pattern set by Him.

"I have accepted a call to come into what we call our mission field, because I am convinced by the testimony I have received from the Holy Ghost, that the full pattern set by the life and mission of the Saviour is actually vested in the Church of Jesus Christ of Latter-day Saints, and revealed in its teachings. If you will do as I have done and believe that it is there, strong enough to have faith to accept it, you too may have this witness.

"You will recall that Paul declared that he was not taught the Gospel by the will of man, neither received it of man, but by the Holy Ghost, and you will further remember that he said that no man can say that Jesus is the Lord but by the Holy Ghost. If, therefore, this important and effective power cannot be enjoyed without baptism and entrance into the Church of Jesus Christ of Latter-day Saints, it is important that you determine the advisability of becoming identified with the Church.

"True repentance is the act of recognizing the life pattern set by the Christ and how our own ways have varied from it; then making what restitution we can for the past and earnestly setting about to make the divine teachings more effective in our own lives.

"I trust that this explanation will at least induce you to humbly pray the Heavenly Father to ascertain if what I have here told you is actually the truth. Think it over very carefully. Consider it from every angle. Then pray earnestly about it, to our Heavenly Father in the name of Jesus Christ His Son. If you will do this, I am just as confident as I am that we are having this interesting discussion, that a deep and sweet peace will come upon you and in your heart you will say, 'That young man surely told me the truth.' But more than that, you will have a desire to know more about these beautiful truths. If you will then yield obedience to the urge for further investigation, you will experience what hundreds of thousands of others who have gone over that same path have experienced: A conviction by the Holy Spirit that the message is true, and the light of Heaven will fill your soul and give you the peace and assurance that passeth understanding. I hope it will be your great privilege to enjoy this greatest of all blessings."

If He Came

IF Christ came to the world now, He would hear and see many strange things. He would hear the ceaseless hum of machines that do the work of ten thousand human hands; He would hear the zooming of aeroplanes, dashing through space at three hundred miles an hour; and listen to the human voice girdle the globe in the twinkle of an eye.

He would see the fact-seeking scientist laying bare the inner secrets of the infinitesimal atom, weighing the mass of the remotest stars and circumscribing their orbits.

He would see the deft fingers of the skilled surgeon mend the delicate fibres of the brain and take stitches in the throbbing human heart.

He would see and hear all of these marvels of mechanistic efficiency, technological skill, and scientific enlightenment, in a world, made next-door-neighbours by the miracles of modern methods of travel, and instantaneous inter-communication; and yet destitute of real neighbourliness and the elemental goodness that is the foundation of a tranquil, enduring civilization.

If He determined to save the world as He did when He came before, He would not talk in the high sounding terms of our day. He would not speak of "Anti-social conduct," "maladjustment," "social justice," nor "economic dislocation." He would have just one simple theme—the real secret of the noblest of all parts—the art of human purification—"Repent ye, and believe the gospel."—NEPHI JENSEN.

100 YEARS AGO

From the "Star," September, 1840

THEREFORE, brethren, beware corncerning yourselves, that you sin not against the authority of this dispensation, nor think lightly of those who God has counted worthy for so great a calling, and for whose sake he hath made them servants unto you, that you might be made the heirs of God, to inherit so great a blessing and be prepared for the grand assembly, and sit there with the ancient of days, even Adam, our father, who shall come to prepare you for the coming of Jesus Christ, our Lord; for the time is at hand, therefore, gather up your effects, and gather together upon the land which the Lord has appointed for your safety.—D. W. PATTEN.

Added Upon

A STORY

By Nephi Anderson

PART FOURTH—SECTION I.

"ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . And the Gentiles shall come to thy light and kings to the brightness of thy rising."—Isaiah 60: 1, 3.

IT was midsummer. The sun had been hot all the day, and when on that evening two men reined in the horses they were driving, and paused on the summit of a small hill, a cool breeze reached them, and they bared their heads to the refreshing air. Not a word was spoken as they gazed on the scene before them; its grandeur and beauty were too vast for words.

Before them, to the west, lay the city, the object of their journey—it lay as a queen in the midst of her surroundings. At first sight, it seemed one immense palace, rather than a city of palaces, as the second view indicated. Street after street, mansion after mansion, the city stretched away as far as the eye could reach, mingling with trees and gardens.

Rising from the centre of the city was the temple. Its walls shone like polished marble, and its towers seemed to pierce the sky, as around about them a white cloud hung. This cloud extended from the temple as a centre, over the whole city, and seemed, as it were, a covering.

For ten minutes the carriage had paused on the elevation, and the two men had gazed in silence. Then the driver, as if awakening from a dream, gave the horses the word to go, as he said:

"We must drive on."

"Yes; night is coming on."

The second speaker was a middle aged man of commanding bearing. He leaned back in the carriage as they sped onward.

"So this is the world renowned city," he said, "the new capital of the world to which we all must bow in submission; within whose borders sit judges and rulers the like of which for power and wisdom have never yet appeared. Truly, she is the rising light of the world. What say you, Remand?"

" 'Tis indeed a wondrous sight, your majesty. The reality far exceeds any reports that have come to us."

"It is well, Remand, that we chose this slower mode of coming into the city. Electricity would have brought us here in a fraction of the time; but who would miss this beautiful drive?"

They were already within the outskirts of the city. Although all that day they had driven through a most beautiful region of cities and fields and gardens, the latter being gorgeous with flowers and fruit, yet the glory of this city far surpassed anything they had yet beheld. Over the smooth, paved roadway, their carriage glided noiselessly. The blooming flowers and

trees shed sweet odours in the air. Buildings and gardens, arranged in perfect symmetry, delighted the eye. The song of birds and the hum of evening melodies charmed the ear. Men, women and children and vehicles of all kinds were continually passing.

The shades of night crept over the landscape; still the cloudy covering of the city glowed with brilliant light. The darker the night became, the brighter became the cloud, until the palace, built of marble and precious stone, appeared in its soft, clear light like the colours of the rainbow.

"Your majesty, must we not soon seek some place to rest for the night?"

"Yes, you are right. Do you think anyone will suspect our true character?"

"No one save ourselves, within thousands of miles, knows that you are the King of Poland."

"I do hope so, Remand, for I wish to see these things from the point of view of a commoner. See, there is the pillar of fire spoken about. Truly, my good friend, the glory of the Lord is risen upon this place."

Hardly were the words spoken before the carriage drew up to a gateway, or open arch, which spanned the road. A man appeared and inquired of the travellers where they were going. On being informed that they were strangers come to see the city, the man bade them wait a few minutes. Soon he returned.

"As you are strangers and wish to rest for the night, you will please alight and receive that which you need. Your horses will be taken care of. Come." They drove along a road leading to a large house. Grooms took charge of the horses, and they themselves were ushered into a room, which, for convenience and beauty of finish, was not surpassed even by the King of Poland's own palaces. Soon fruits and bread were placed before them, and they were shown couches where they would rest for the night.

Next morning they were awakened by song birds that had taken position in a tree near their open window, and were now pouring forth a chorus of welcome. How beautiful was the morning! Earth and sky were full of the perfume of flowers and the song of birds. The clouds still hung over the city.

From the garden they were called into the dining room, where a meal was spread before them. Fruits and fruit perparations of a dozen kinds; breads, cakes and vegetables, drinks from the juice of fruits: this was the bill of fare.

After they had eaten, the person who had met them the evening before entered, and announced that their carriage was ready for their drive; or, if they chose to take the cars, they would get within the city much quicker, but, of course, would miss some interesting sights.

"We prefer to see all," replied the King.

"Then come with me."

(To be continued)

Irish District Conferences

THE Irish District (Branch) Conferences were held on Sundays, August 4th and 11th, in the Belfast and Dublin Branches respectively. Owing to present-day conditions these Conferences had to be held separately and Mission Authorities were unfortunately unable to attend. Local speakers were selected to give talks and developed the theme. In each case a message from Acting Mission President A. K. Anastasiou was read.

Both Conferences were well attended in spite of adverse circumstances, and a fine spirit prevailed at each.

From the Mission Field

APPOINTMENTS

Elder James R. Cunningham of the Mission Presidency was appointed Mission Secretary on Tuesday, August 27th, and Sister Winifred Osborn was appointed Correspondence Secretary to the British Mission Presidency.

DOINGS IN THE DISTRICTS

Leeds

A dance and social was held in the Leeds Branch Hall on Saturday, August 24th, the proceeds of which were devoted to the Relief Society Soldiers' Comforts' Fund. Approximately forty people were present. Sister Ivy Mence took charge of the games. Refreshments were served by various members of the Relief Society.

Newcastle

A baptismal service was held in the Sunderland Branch Chapel on Saturday, August 17th, at 3 p.m. The following were baptised into the Church: Sister Audrey Mealey by District President F. W. Oates and Sister Annie Richardson and Brother Henry Robinson by Brother S. Short. Confirmation followed. Sister Richardson under the hand of Brother Charles Ellwood and Sister Mealey and Brother Robinson under the hand of Brother Short.

Scottish

On Sunday, August 25th, at Stevenson, Ayrshire, Scotland, Frederick Buchanan, youngest son of Brother and Sister Buchanan, of the Glasgow Branch, was baptized in the sea by President Andrew B. McGowan of the Scottish District. A cottage meeting followed the same evening at which Frederick Buchanan was confirmed a member of the Church.

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DEATH

BURROUGHS — Mr. Charles Burroughs, husband of Sister Dorothy Burroughs, died at his home on Friday, August 23rd. The funeral service was conducted by Brother Herbert S. Millard, who also dedicated the grave at the Annas Vale Cemetery, Bristol, on Tuesday, August 27th.

★

. . . . . AND FINALLY, A LITTLE HUMOUR.

Star Agent: "Would you like to subscribe to the 'Millennial Star'?"
Member: "No, we have books and magazines all over the house."
Star Agent: "But a good Church periodical . . ."
Member: "No, really, we are inundated with periodicals."
Star Agent: "One more wouldn't be amiss."
Member: "I tell you, we are swamped with literature."
Star Agent: "Well, why don't you get rid of it to the waste paper campaign?"

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

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Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Ch'bers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
off North Place,
Cheltenham.

Clayton:
Central Hall.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S. Hall,
back of 13, Church St.

Halifax:
L. D. S. Hall,
35, Brinton Terrace,
off Hansen Lane.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
L. and Y. Station.

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